M1669
Restricted
Firefly House, 6th tape, second series (7 tapes)
Tuesday, September 16, 1969

Mr. Nyland: So, this is the sixth in the series of the second octave. One more, next week. I'll be very glad when we've finished it. It has been extremely difficult for me in the last weeks, but I had made up my mind that we want to discuss these kind of things—as it were, a résumé of life. And that particularly this one and the two previous ones, I feel, are important.

We talked two weeks ago about the body; one week ago, about feelings and emotions. This week, or tonight, I would like to say something about mind. They're very difficult problems, because they are related and it's difficult to indicate what belongs to which. For instance, if we sit quiet now, you have to tell your mind, you might say, to 'shut up' or not to be active, or not active...too active. Something in you has to tell the mind. And the question is always: Will the mind listen? Because that's the big problem: Who is boss? You can say it's your inner life that wishes to come out. During a period of that kind of silence, your mind should not wish to speak, not even wish to speak. Something has to be created by which the mind understands that it has to be quiet, and this can only come from an emotional state which is based on one's inner life.

So, when I say we will be 'quiet' for a little while, that what has to come to the foreground is your inner life. Of course, logically, everything that has to do with outside appearances—surface, impressions during the day, most of them—they must be forgotten. They have a place in the mind somewhere, but not in the foreground. And what has to be

there is something that's, of course, of more value—otherwise we would not wish to sit quiet—and it is that value that you have to determine for yourself: What is, in a little period of some minutes or a quiet...a little quiet time, what is important to you?

[silence, about 2 minutes]

I say it is difficult to talk about the mind, because when one talks, one uses the mind. You can, in talking, of course introduce other elements that need not be only mental. But when you want to use words, you have to use your mind for formulations, and the formulations as expressed have to represent a thought, or a concept, because one cannot talk, in the real sense of the word, about emotional states. One talks about states of emotions as expressed and, of course, it is the body, and sometimes one can describe it with your mind. And all the time the mind will have to play a certain part.

For many of us the mind is the most important part—although we talked about the body and that the body has such a function to fulfill, that if even the body is proud of having the mind being situated in a part of the body and sometimes it gets a little bit conceited because it tells the mind, "what would you do without the body," it's quite right. At the same time, the mind assumes that it is quite superior. It need not be so bad as with some people, as the expression goes, that the mind in a person has 'gone to his head.' But, we have the mind to help us, and the mind takes, you might say, over and determines many times what we ought to do. So that even with that, the feeling can come in and—although the feeling is strong enough to register an opposition—the mind many times wins out because the mind has a chance of becoming logical, and rational, and can tell to keep the feet on the ground of the body so that at times, even, then the body will submit.

When one talks about the mind in connection with the feeling, and when there is a

conflict between the two, and if one says the mind has been receiving impressions, and impressions, of course, of other people, of the surrounding, of Mother Nature, the mind is a part of Mother Nature because the mind is also a part of the body. And at the same time, one does not want to believe that the mind is everything, and it is even the mind that tells, at times, that there are other possibilities. The mind is simply the note 'Do' of an intellectual development of one's Soul. But in the note 'Do' there are overtones. But they are not heard unless one is very sensitive. And that that what starts to predominate for the mind is simply that it can have its own wish and then act on it and that, at times, it can even yell so that the rest of oneself becomes a little bit afraid.

The problem, if one sees the necessity that the mind has to be told certain things: How can it be told? Because if the mind is not particularly right—although it may be quite right for ordinary life—but that it has certain habits of thought, certain processes of rationalization and justifications and that the mind sometimes has an idea of the conditions as they are and that the mind constantly has been fed, by means of sense organs, of everything that goes on in the rest of the world, and that by means of education the mind has been taught to include, in the observations of the mind, all the different forms of behavior of other people and that therefore what we call the 'knowledge' of the mind is dependant on the descriptions of everything that anyone is simply, as behavior, performing. And that that what we take in and which mostly is based on the conditions we see, become gradually a property in the mind with which the mind does not want to part; because it is its stock in trade: it is in existence because it has such facts, and it is not interested in the truth because it is useful, whatever it knows. And if at times it may be that it is difficult to explain why certain situations exist and also that one, in one's mind, many times is up against it because even if the different thoughts all belong to the mind, there is not always agreement in the mind itself and that the conflicts which originally might start from feeling

and mind are carried over into the mind.

So, then the result of the mind functioning and keeping on worrying and considering and not knowing what to do, that then the totality of a person is up against it. And this sometimes is extremely terrible for a person to experience.

Because, what will he do when he is dependent on his mind—the way it functions—and when his feelings are not strong enough for himself and surely that it is not strong enough to have any extension towards God, so that God cannot reach him. And even if he, in a posture of prayer, tries to find out what is the wisdom of the Lord, that the Lord has no means of telling him, because immediately when it reaches even his feelings, the mind will come to protect itself and the mind will remain—regardless of the conditions in which it happens to be and regardless of what it creates for the rest of the personality—the mind will remain possessive. It will not give up what it has, sometimes because of experiences, acquired in great need, maybe, and also for which, at times, it even has paid. The mind is the possessor of that kind of knowledge, and it is going to distribute it in accordance with its own wisdom.

The hope for this kind of thing, of course, is that what is one's feeling is sufficiently developed to be able to take a part. But, what is the process that the feeling has to undertake to try to convince a mind? And even if one says the mind is not as yet full grown and is only as 'Do,' nevertheless we have to deal with the mind the way it is and not what we sometimes hope for. What will be the help that actually can be given to a person in such a condition? What is really, you might even call it, the 'strategy' of what should be employed, and how should one go about taking this mind and telling it what is really the truth?

Because, you see, at such times there is, of course, the mind, as enemy, opposing—or not even knowing it opposes, but predominating—and that what is feeling, although it may

know, it has no voice. And sometimes the feeling does cry out against the mind, and it does not wish to have the mind tell what is what, and how. And this Ashiata Shiemash calls the 'terror of the situation.' That is real suffering, because the mind is clear at times and very convincing and also rational, and the mind also has a quality of being cold. And when, then, in that kind of a coldness, making so-called 'intellectual' statements without a feeling, it is terrible for the emotion to even be in the presence of that, because it is not that kind of a language that the emotion wants to use or to hear, and the suffering, because of this coldness, is even increased.

You see, in the first place the feeling has to understand this kind of situation—of what it has to deal with—because it is an enemy with a great strength and an enemy which wishes to remain autocratic, and one can say that it is not in the proper place. And one can also say that at times the body predominates more than the mind, and then, you night say, 'asserts' itself; the body also gets tired of that, and the mind is clever and then, you might say, it 'sneaks in' at a time when the body isn't looking. All the accumulations of the past, of that what one has received in living based on experiences and based on what has been told, the education with which we have been fed, all this has emphasized the mind so that even if one says an 'artistic' direction, constantly has to be put in some kind of a form—and usually, as it is at the present time, it has to be sold in order to be appreciated. So that a man who actually wants to live in accordance with his emotions and not wishes to put it into a form so that it becomes acceptable to the general public, is really considered an out-of-sorts kind of a man, and not in his place, and not sometimes, not even a man at all. And sometimes it's said that he 'sponges' on society.

And still, there is inherently in a man, and sometimes more pronounced than in others and it may be with those where the mind is not so strong, that that what is emotionally his caliber is very strongly tinted in the direction, I call it then, of course, 'research,' of wishing

to find. And it may be that to all appearances, mentally judged, such a man is a fool. And in reality he is *not* a fool, and he is not even superficial. He is deep down disturbed, and he has to find out something; and believing in the existence of an inner life, he tries to find it by *his* means, and not by means of the mind.

It is for such people that the mind becomes a problem. And it is then, when one translates this emotional state and the wish for unity and a wish for a man to grow up and a wish for such a man to fuse or to become One with that what he believes is life, that then, you might say, his life 'asserts' itself. That there is something in him that then starts. And I do not call it Magnetic Center at the present time. It is a deep-rooted wish, that a man may be able to grow and to understand; that is, to change all that knowledge into an understanding for his life. And then it is necessary for the emotion to become clever; that is, it has to know how to attack, how to go around, how to find out the weak spots of the mind. It is not always cleverness. What helps a man is intuition, because if he can be sensitive enough to be open to influences which do not reach him through his sense organs, he can set up within himself a certain fund of knowledge which then requires also an expression, and the first requirement of that kind of a fund is to utilize it for the purpose of reaching equilibrium within oneself.

And that what becomes formidable for the emotion is the mind. Because to some extent the body can be controlled by the feeling since it is closely connected with it and it is not as yet of such tremendous value, as long as it does not oppose a feeling. And in a man it is just the opposite: his feeling and his body are practically One, so there is no opposition. But the mind remains enemy. And the emotional state in a person who wishes to search and who now begins to try to find out what is really at stake and not to wish to allow his mind constantly to have the 'upper hand' in that sense, this is, of course, the idea of Work: that one starts to place the mind where it belongs, and that then in the process of

wishing to understand more, that the mind has a chance to develop in a different direction and then flying away from that what is educational—what Gurdjieff calls 'Oskiano,' of that what has been entrusted to teachers, Zerlikners, to tell. In the real sense of the word, no teacher ever tells what is important; he repeats what is considered important for ordinary life, but he does not really tell, simply because he does not know how: what to say about inner life and how to help it to grow.

The requirement in the first place, I call it a little 'cleverness' on the part of the emotional state. Because it is an emotion. The feeling will not help you at all. But an emotional state can be, in the first place, in contact with a source of life as it is represented on Earth, so it belongs to the totality of the universe and the realization that that can become a channel through which information and energy can flow. Then the emotion starts to function in a different way—one says then sometimes, in the sense of Work, when it becomes 'aspirational' towards an aim.

But what is the corollary as far as the intellectual development is concerned? It's the realization first, of course, that one has to know what one is, and particularly that one has to know what a mind is. So I have to find out what is the mind. And now, the emotion starts its particularly, almost I would say, 'tricky' way of finding out, of wanting to become friends with the mind. It will tell the mind how wonderful it is. It will start admiring it. It will at times give in and even become hypocritical, because it is in search of a relationship and it is almost, then, as if it wishes to borrow from within, to become acquainted with that what is the functioning of the mind. And particularly, it reaches it by means of that telling the mind to do something so that then, by means of an Observation of the behavior form, that what is the form as an expression of life will indicate what was the thought that produced it.

In the beginning one goes through a tremendous period of loving oneself, particularly

when the mind is clever. When one has admiration, when one is, of course, conceited, when one has self-love for the mind can do so many tricky, wonderful things; it can even modulate a voice; it can even give, at times, an impression which is not at all truthful but is very serviceable for the conditions the mind has to meet, and the personality is grateful and for a little while allows itself to be possessed by the mind. And then the emotion will see to what extent it can befriend the mind, and at first uses flattery. One becomes quite convinced that the mind is somebody, not only the tail of a donkey. And that the mind, then, being 'flattered,' you might say, lets go what it originally held on to, exactly as the fable of La Fontaine—Maitre Renard and Maitre Corbeau—so that because of the flattery, that the fox lets go its prey and that the corbeau—no, excuse me; the fox, of course—tells the raven, who has something in his beak, how wonderful he is, and then being flattered and glorified, he opens his beak and out falls the prey which then is taken by Maitre Renard, the fox.

When the mind is flattered by the emotion, the mind falls asleep and then, you might say, it's almost an easy prey. Because then, all this emotion will have to do is to change certain conditions, and when the mind is asleep in its glory of self-satisfaction, that is the time the 'I' can be created. The 'I' is created because of such wish on the part of oneself, that one wants to understand the mind the way it is and not to let an opportunity go, and even if it is necessary to be in that sense then, 'sly.' That one starts to realize that the mind, also, can be fooled and that that what then starts to predominate is one's emotional state in relation to God, waking up to the fact of being a child of God, and utilizing these little, you say now, 'tricks'—but in any event effectful—so that the mind, being asleep, does not know anymore of its own existence and then, you might say, the invasion in the enemy's camp takes place.

Then the emotions collect all kind of material to build something in the mind itself at

the most vulnerable spot, which of course is the mind existing but not as yet developed. And then, you might say, the process of Work starts. It is still a process of preliminary Work. It is not a process, as yet, of the 'I' existing. It is still an ordinary, embryonic stage. It is a period of gestation. All what we call 'Do-Re-Mi' of intellectual body, is a gestation process. The 'I' is not born as yet. The 'I' still has to wait, but it is in its infancy and embryo, and being born gradually by learning certain facts about itself and in Observing, starting to develop and growing in the womb of Mother Nature. All that still belongs to the possibilities of Mother Nature, because it is connected with the Kesdjanian body; and that even if the 'Sol-La-Si' of Kesdjan is in the Conscious area, that what it takes place as a new process for the formation of one's Soul still has to go through the preliminary stages before it can be born. And all the 'Do-Re-Mi'—Observation and everything connected with it; Participation particularly, and the Experimentation—all takes place within the womb of Mother Nature and within the womb of one's own body. So that the moment of birth for 'I' is actually when it crosses the 'Fa' bridge, and for that, this painful experience which is given by means of Intentional Suffering, will produce the 'I,' and then 'I,' being born, will be permanent to the man to whom it belongs.

One must understand these kind of things very well, because one is so apt to think that in the beginning the 'I' really exists and that it can do wonders. It will never do anything. It will be there, and it is anxious to grow; it wants to be born, there is no doubt. The idea of the creation is for it to be born at the proper time. But then the accent constantly remains, in a man, in his emotions and how, as emotions, cleverly correcting and creating conditions for the growth of 'I,' that even at times the 'I' is required to become Impartial so that the emotions can actually give without wishing to receive.

It's a tremendously difficult period, even to understand what is meant by this kind of Impartiality. Because here is a wish creating something for its own benefit ultimately, and

it has to wait and it has to go through a period of not even being loved, because it must then be considered Impartial and still, that what is emotions has to continue to feed 'I.' It is not really that one can start to understand in such a way that, even if the intellect, in the beginning, has to be cared for, it is not going to return to man that what the man deserves—in that what he gives—than only later, when the 'I' has grown out and then starts on a journey of becoming that what man should be.

You see, there are three ways by which the Enneagram can be explained. That is, there are really three cycles as spirals. I consider the first one simply the unconscious state, in which a man becomes acquainted with a possibility of an 'I' existing as a hope for freedom. It is still in the midst of the l-4-2-8-5-7 law, and there is an indication of the background of the 3, 6, and 9. And when the spiral has been completed—that is, when it has reached the point from where it starts, at the point 9—it has gone to the center of itself, as it were, in order to provide the content for that what has to become a solidity of man. The solidity of man will be a cone, giving then, by means of the top, the indication of its own direction. But that's only the first cycle. That is the preparation. That is the growing of the 'I' in embryo. At the 'Fa' it is 9. And then starts the growth of 'I.'

And the next spiral for the Enneagram, again around, is the existence of 'I' in the life of man. It is the realization for man, starting of course with the 'Sol-La-Si' of its own body Soul, that in continuing along the line further—because the 'Sol-La-Si' does not go further than the 3 in the second round; it has to go to 6 and to 9—it comes in contact with that what is God as the Cosmos; then, bending over towards man, wishing to receive him and to help him then to develop his 'I' further until the point 9 again is reached in the second cycle and the spiral has become narrower and closer to God.

So that, for the third cycle, which is the period of fusion of man with the totality of all life, the third spiral, as indicated by the Enneagram, will mean the closeness to the center in

which all laws have become One. The Law of Seven has been left, has gradually faded in the second cycle. But in the third cycle, the predominance is the Law of Three. And reaching the top means that 3, 6 and 9 have become One.

If you can see that this kind of development is for man, you will not talk glibly about an 'I' existing. You will realize what is really needed for the preparation, and that that what is the preparation of the embryo of 'I,' is practically everything that we have talked about so far as 'Do-Re-Mi' of so-called 'Work.' And it is a learning of that kind of a method; it's a learning of becoming acquainted with that what is the mind, how it functions and what it is, and to have towards the mind itself an Impartial viewpoint. Then man starts to grow, with his Soul looking both at the functions of his emotions and of his mind. And it is at these kind of points—the 'Do,' 'Re,' 'Mi,' the Experimental period, particularly the Experimental period to prepare for the birth of 'I'—that then the mind starts to fulfill the functions for which it really was intended; and this becomes then apparent, that 'I' is trusted with the direction of the thoughts. It is as if at such a time, that what takes place in the skull and all the different concepts and thoughts that are there and which of course were on their own—but now in the recognition of that what has been created as a result of the sincere wish on the part of the emotional state and fed by that what has come from God above—that what then man is willing to give from himself is exactly that what comes from the highest energy of himself, and it is in that formation of the Helkdonis and Abrustdonis which reaches a man by means of his spinal cord.

For that reason there are exercises. Sometime, maybe, I will talk about it. But one is, that the quantity of energy as being received and can be received when a man is actually Waking Up to the fact of his own existence and in Sensing and imploring God to have Mercy on him, that then certain kind of food is given to him which, in him, will be accumulated and collected in his sex organs. And that then, one of the ways by which that

kind of material is used is to send it up to the brain of a man. It is the third requirement. There are two others.[1] But the third one covers the mind, and it starts from Kundabuffer and it ends up by the top of the spinal cord, where the pineal gland is, and then activates that what is now not acting anymore—what has become atrophied during the life of a man.

You can say that these things are assumptions, but when one can experience them they are not assumption for the person who knows. When the pineal gland actually starts to function, it splits itself into two parts, and it will then feed that what is the temple above a person's ears, or that section of the brain, and that is where the formation of 'I' gradually, after it has been born, gets its final touches of education. It is that 'place,' you might say, where the mind is allowed to give the 'I' the degree of Impartiality.

When one starts to understand that it must come from Kundabuffer, that such energy must take out of Kundabuffer the untruthfulness and carry it up to the highest point available to man and then, in his skull, make it go around, you might say, 'again'—splitting into two sides. It then activates the pineal gland to start to function and then, when it functions, on its own it will help the formation, because of that, of Hanbledzoin.

You see what is meant when one talks about overtones in 'Do.' They are hidden. Usually in an octave one says the first overtone is an octave higher. Of course, it is logical that the end of Soul is already an overtone beginning with the initial 'Do.' But they are hidden in the octave itself, and they represent the 'Do's, as it were, of the succeeding octaves so that when I say the quint is the second one, which would be an overtone outside of one scale, is inherent in the quint of the original scale. And it depends entirely on the sensitivity of what one can hear, and if it is heard, to what extent one is willing to submit to the law which then becomes apparent.

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[1] See M1625, FF 1-5, pp 4-5.

Because man more and more will understand laws as they are, and change accidents into reality, for that what can then, when it understands a law, can be controlled. A man in his growth, when he starts to understand the moment of the birth of his 'I' and when at such a time that what comes from the accumulation of emotional energy fed by himself and willing to give it up, that then the love represented by Kesdjan for the wish for the Soul to grow, will give the Soul everything it needs. Because, at that point of 'Si-Do' of Kesdjan, Kesdjan is ready to die.

It is constantly this wish, that one wants to grow something by means of letting something else die in one. The pineal gland will not be reached unless the Kundabuffer is dying. A man's 'I' cannot be born unless his self love dies. All the different so-called 'vices' for us must disappear if something else has to grow. And it's only based on the realization of that what binds us—like the mind is at the present time in all its unconscious glory, that that what is needed for the mind is to receive a few 'setbacks,' as it were, to be put in its place. (You have to... [tapes turned])

When the emotions start out on this particular search to see how it can get close enough to the mind, how it can, by flattery, become friends, how gradually the mind will have to allow the building of an Objective Faculty as a result of such a wish with material which even the mind will supply—because the mind itself has no use for it—at such a time there is a point in which the mind is in a certain state, perhaps even receptivity, and in which the emotion has to be very clear. And the emotion then knows what is the task that must be told to the mind. It skirmishes around a little bit with the Experimentation in order to feel out what might be the reaction of what the emotion has to tell, because the emotion tells the truth. And when now this question of the mind functioning the way it does, in all its ways regarding ordinary life, and the question then comes up: to what extent is this useful for the building of a Soul? The emotion has to tell the mind that it is

crazy.

And when will the emotion tell that, to make sure that the mind at such a time will understand and will take it, you might say then, 'to heart,' so that it will agree? Only when the mind gets so fed up with the conditions of itself, when it sees so often the repetition of nonsense, when it knows that it cannot get anywhere and that gradually, out of this chaotic state of the man when he is so-called 'thinking' and never reaching anything whatsoever—that is, when he becomes truthfully convinced that there is nothing new under the subjective Sun—that then he will be able to understand when the emotion tells him he is crazy, he can agree.

Because the mind then has been told many, many times what is the meaning of Impartiality, what is the meaning of accepting oneself, and that then even the description of being crazy is acceptable to the mind, because—I said a little while ago—man is up against it with his mind. He doesn't know which way to turn. He does not know the direction anymore, and he does not know how to be open. Because many times the mind, in that
side 2 kind of a state, has gone over into that what is Hasnamussian—not being able to know and still thinking all the time it does know, hitting his head against the wall and always finding a reason why it had to be like this, and gradually trying to find out what the laws were and having to admit that many times he returns to the point of origin. When a man starts to run around in circles in his mind, he becomes ready for being told that he is crazy.

Where does the emotion get this knowledge? Because emotion is in contact with higher levels of Being. The emotion comes, really, as being fed from that what is a higher level. The emotions are already, for a man, the indication of a planetary level. And that then, when this comes up as a point where one has to consider the totality of the personality as a means by which a man wishes to grow, the emotion must make sure that the mind is going to function correctly.

Because the mind is then important for the emotions. The emotions will give force, but they will not give light—not enough— and God does not give light until the mind has shown the potentiality of light of its own. The reason why the emotions dare to tell this is because they become dependent on the development of the mind. The 'Sol-La-Si' of Kesdjan must run parallel to the embryonic state, but they also become the midwife on account of which, at 'Fa,' 'I' will be born—with all the help from the Kesdjanian body. Because that what is the concentrated effort of an emotional kind simply means the well-wishing, the actually wishing to give—I said a little while ago, in its death by itself setting Kesdjan free—to give that what is the heritage of one's own life for the possibility of the development of the Soul into its own 'Sol-La-Si.'

Processes of life are like that, as steps. When one looks at the air feeding that what is being born at the moment when it is born, and giving it air for further life. That what is the continuation of Kesdjan when that what is the impetus given from 'Do' of intellect of a certain insight and a belief and a knowledge and a prescription of how to Work, enabling then the Kesdjanian body to bring about its own 'Sol-La-Si' as further development. It is the same process with the 'Fa' of intellect, when then that what is given is created by the 'Si-Do' as a surrounding, fed by the wish of wanting to live during the embryonic state, that the moment of birth of 'I' is an anniversary, a period in eternity which is marked for a man by a definite time. It is the moment when he, in his mind, is convinced that there is nothing else but Work, and that at that moment he will be devoted to the formation and further development of his 'I.' And at that moment being devoted, he will not have to return to the embryonic state.

This is the fundamental reason why man, at a certain time, becomes convinced. And when the conviction is there, there is no further confusion—there may be a little bit of infantile not knowing exactly and very little perhaps of an understanding, but so is a baby.

But a man at that time with his Soul then beginning to be formed, and being in a permanency of Man Number Seven, then, as the beginning of his real life in the face of the Lord is that what he has always aimed for—as long as he was on Earth and the belief of being free from Earth, having fulfilled then all the requirements of Earth—that then at such a time his 'I' will be free to develop further.

This is, I would say, how the mind should be. Because that what the mind is now—full of all kind of sand and ballast and nonsense—gradually being purged, that then when it does come, and being born, it is naked. There is nothing there. There is no coating. There is not even a word. There is not even, at that moment, a recognition of what this 'I' is. It is without a name. And, of course, when one starts and looks at it that way, you will call it by a certain name, perhaps because it came from father and mother like many times, in names, we used 'so-and-so, the son of so-and-so;' it is that 'I' that starts being the son of that what was me.

But what is then, for the 'I,' the aim? The emotions will tell what the emotions need. They need guidance. They have force, but they have no light. And the emotions tell this 'I,' "Grow up so that then you could be for me what I wish." And this is really the form of love of this Kesdjanian body. Not only in the wish to create, first in embryonic state or as a concept, that what afterwards can become born and appear—and then, almost I would say, can be touched and seen—but that then, already written on whatever is astrologically determined by the birth at 'Fa' of the Soul of the permanency, is the Karma for that kind of an entity of man to become, as Soul, not only the light, but in living, utilizing that what has gone on before for the purpose, you might now say, of 'digesting' that what was and then to be able, as a possibility of his own fusion, to go further in the direction of God.

When a man starts to come more and more to that kind of a point in which he realizes this kind of a purpose for himself, that then his Soul is also dependent on his emotions.

That is, that what is the mind as Consciousness will have to become dependent on Conscience. And Conscience will constantly express its love for Consciousness by extending to it its wish so that Consciousness can really become number one. And that of course, in that process, the body will become number three because it is only then to be used for the purposes of an entirely different kind than that what is required for the Earth—I don't want to say 'King' and 'Queen,' but it is Consciousness and Conscience, it is the relation between the two, which then determines what will be the result. Because it cannot be any more the body that has lived its life. When the Soul starts on 'Sol-La-Si,' the Queen is dying. And that what is the aim of man after that, is not any more the relationships which he knew very well, but that what he expects to be in relation to the Lord. The marriage is then in Heaven.

The aim of man, when he lives on Earth, is to be able gradually to get rid of certain things that, at the present time, bind him, and for which, of course, he suffers. And when he has to give up his lovely brain, even, in order to make a brain out of it that actually can function for the further route up above towards infinity, that then he starts to realize that what is needed to lose himself, that what he considers himself—including, as I said before, his lovely mind, all the respect he had for it, all the love he had for it, all the wish that it would be there, all the gratitude, even—and in its place comes an 'I.' And the 'I' considers that what is the brain and looks at it and tells certain sections that they have to be cleaned up. And it looks at the thoughts and the concepts that are still hanging around, and a lot of nonsense that is in the memory, and it also, naturally, will be in contact with the thalamus and it will start in some way or other opening the channel to one's heart so that the Conscience can actually be free from Consciousness in governing that what is the totality of the brain.

The brain then becomes, for such a man, a stage in which that what is 'I' is the

director. And that 'I' controls the thoughts and the concepts and lets them come, and they, as thoughts, have a part to play in the tot...on the total scale—stage—of his life. And the play that goes on is to show, by means of little performances, what is really the purpose of aliveness, what is the aim for a man when he is on Earth. And it is that kind of a show that is then set up, first, you might say, in a little bit of trying to find out by rehearsals where this comes and where that comes; but there is ultimately the need to create a play that will then become an example of telling, those who can see it, of what is required for a thought to be in the proper place. And to appear, upon command of 'I,' in such a way that it fits and it belongs and that it is truthful and that when, then, the total ensemble can appear on the stage and then can enact, it is usually only a one-act play. Because everything that was needed that had to lead up to it already has been gone through. All it needs, you might say, is the final chord. It is almost as if that what was the play was condensed so that when the curtain goes down, that is the finish. But then, in order to be nice and kind to the public, the curtain goes up and there is the whole troupe. And each person is recognized as being that kind of a thought and they bend over and they salute and they say, "Farewell." Because they leave this proud world and they go home; because the play is over.

That is the purpose of Consciousness: the play is over for man on Earth. When Consciousness can develop and when the Conscience has lived sufficiently of its own life and has given all it can in love towards that what is Consciousness, Consciousness is ready to leave the first spiral to go on the second, and to climb gradually up to the mountain Veziniama.

One wishes out of this life a great many things. One has to go slow and sometimes be extremely patient. Sometimes one has to think with understanding. Sometimes one has to be clever. Sometimes it is necessary to be so extremely honest that one is almost ashamed of meeting oneself. One cannot understand what is meant by that kind of a giving up

because one is not so sure—surely not in the beginning—of that what will take its place. And the old possessiveness of the mind will last for a very long time—until probably, by means of fire, it will be burned up. Because it has to be digested completely; unto the last. And then, what is the Phoenix for oneself will be born out of the ashes of the body itself and, even to a great extent, out of Kesdjan.

Kesdjan will die in time. It will take its time to die. It is not as much bound as the planet Earth requires. What the planet Earth wants, and what the Mother as Mother Nature only desires, is to see the children grow up and fulfill their task and keep them asleep. But that is only the Mother. Father, God in Heaven, He, fortunately, is more. He belongs to Great Nature and He will tell—in time, also—that Mother Nature has fulfilled Her task and that a man, when he wishes to grow up, finally will have a chance to leave Mother Nature for whatever Her family requires, but he will go out in the world and he will conquer and he will meet and gradually he hopes to find the Holy Grail.

Next week we talk a little bit more about Work in general. I hope you gradually understand why I want to say these things. I know that much of it will go a little bit above your head. It doesn't really matter. There is enough in it so that you will know, I would say, what I'm talking about—or, rather, you will know that I'm talking and whatever the concepts are, maybe not as clear that sometimes I hope they will become, there is enough to remind you of the sanctity of Work on yourself.

I'll see you next week, I hope. Goodnight.